



United States Catholic China Bureau

# China Church Quarterly

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## Pope's Letter Points Toward Unity

In January 2007 an important meeting on the Catholic Church and China took place at the Vatican. At the end of the meeting, Pope Benedict XVI announced that he would write a Pastoral Letter to the Chinese Catholics. This long-awaited Pastoral Letter, finally published on June 30, underlines the urgency of unity and opens a way for **reconciliation among the country's divided Catholic communities**.

The Pope invites the Chinese bishops and the Catholic faithful to overcome "suspicions, mutual accusations and recriminations" within the Church. Certainly, part of the pope's letter is aimed at the Chinese government policies that have provoked these divisions, like the registration of bishops and church communities, used as a tool for control. The Pope candidly **rejects state interference in church affairs** and yet he also repeats that the Church's structure and activities do not threaten the civil order. Basically the Pope offers to dialogue with the Chinese government on the chronic conflicts over bishops' appointments, church jurisdictions and diplomatic relations.

Obviously the Pope can do very little about the policies adopted by the Chinese government, but **he has a much greater opportunity to help resolve internal church problems**. In major part, his Pastoral Letter addresses these issues. Basically, the Pope tells the Chinese Catholics that the divisions between so-called "underground" and "registered" communities can be explained, but they compromise the church's mission. A divided Church cannot evangelize effectively because it is not a living witness of love and unity. For this reason, the Pope gives several practical guidelines to promote reconciliation between China's Catholic communities.

For example, on the question of **local churches registration with the government**, the new guidelines offer more flexibility than previous Vatican statements did, in effect leaving it up to the judgment of the local

bishop. On the frequent dilemma that ordinary Catholics have in China, the Pope encourages lay faithful to participate in Masses and sacraments celebrated by registered bishops and priests, as long as they are in communion with Rome. Regarding the bishops ordained without papal approval, who have later sought and obtained legitimization from Rome, but who have never told their own priests or faithful that they have reconciled with Rome, Benedict XVI - convinced that openness, even if it brings some risks, is presently the best strategy for the Church in China - tells these Chinese bishops that it is necessary to make this fact publicly known as soon as possible.

Contrary to what is sadly recurrent in the public media, **the Pope's Letter never uses the words "Underground Church" and "Patriotic Church."** The constant theme throughout the Papal Letter it is that **the Catholic Church in China is one, not two**. The terminology of the Letter avoids giving rise to a schism between so-called "underground church" and "official church".

Recalling some basic principles of ecclesiology, the Pope serenely writes that Church communion requires unity among the bishops and with the pope. He also candidly rejects efforts to create an independent national Church by "*entities desired by the state and extraneous to the structure of the Church*" such as the Chinese Catholic Patriotic Association.

The Pope's Pastoral Letter encourages Chinese Catholics to overcome the obstacles to reconciliation within the Chinese Catholic communities rather than letting those obstacles divide further the Church community. The Pope writes that the healing process among Catholics in China will take time, maybe years. Yet, he has pointed out the direction toward unity and helped clear the way. ≈

**From the Editor:** The **Pastoral Letter of Pope Benedict XVI to the Chinese Catholics** is the most important event to affect the life of the China Church in recent years. This issue of China Church Quarterly, for the most part, will focus on the Letter. We encourage you to **read** the Pastoral Letter if you have not done so.

The **English** translation of the Pastoral Letter may be found at:

[http://www.vatican.va/holy\\_father/benedict\\_xvi/letters/2007/documents/hf\\_ben-xvi\\_let\\_20070527\\_china\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070527_china_en.html).

**Chinese** translations may be found at: [http://www.vatican.va/holy\\_father/special\\_features/chinese/index.htm](http://www.vatican.va/holy_father/special_features/chinese/index.htm).

# Church News

## Beijing Diocese Elects New Bishop - First since Pope's Letter Published

Beijing diocese has held an election to fill the episcopal see left vacant when *Bishop Michael Fu Tieshan* died on April 20. **Father Joseph Li Shan** was elected on July 16, as the successor to replace Bishop Fu. Father Li is parish priest of *St. Joseph's Church*, commonly known as Dongtang (East Church) in Wangfujing, a well-known shopping area in downtown Beijing. **The election result is to be submitted to the Bishops' Conference** of the Catholic Church of China for approval. Once approved, the episcopal ordination will be held within three months.

About 50 diocesan priests, 20 sisters and 30 laypeople -- two lay representatives from each parish -- took part in the polling. Ninety-three took part in the election at Beijing Conference Center, preceded by Liturgy. The other priests considered were *Father Peter Zhao Jianmin*, director of the Institute for the Study of Christianity and Culture of Beijing diocese; *Father Matthew Zhen Xuebin*, rector of Beijing seminary; and *Father Gao Yang*, parish priest of St. Michael's Church in Dongjiaomin Lane. All except Father Li had studied abroad. **No government official was present during the voting.**

Father Li, now in his early 40s, entered the Beijing seminary in 1983 and was ordained a priest in 1989. He has served with competence in parishes and is currently vice-chairman of the Church Affairs Commission of Beijing diocese, as well as a representative of the Beijing Municipal People's Congress. The priests and laypeople of Beijing diocese have high regard for Father Li and were pleased with the election, noting that the bishop-elect has carefully maintained his independence from the government-controlled Catholic Patriotic Association.

The **Secretary of State of the Holy See, Cardinal Tarcisio Bertone**, told reporters that although he was not appointed by the Holy See, the new Bishop of Beijing is "a very good and qualified individual". He also said that the appointment of Father Joseph Li Shan was "a very positive sign"-- thus adding support to the belief that the appointment, made by an "independent" process in Beijing represented an informal compromise

between the demands of the Vatican and those of the Chinese regime. Father Li's name had reportedly been on a list of possible candidates that had been quietly submitted to the Vatican and roused no objections.

This important election of the bishop of Beijing, the capital of China, and this first selection of a bishop in the "open" Church community of China since the letter of Pope Benedict XVI to Catholics in China on June 30, shed a ray of hope on the issue of episcopal appointments which, Pope Benedict XVI admitted, is "one of the most delicate problems" between the Holy See and the Chinese authorities.

UCA News/China Infodoc, July 17, 2007

## Bishop of Macau Hails Pope's Letter

In a July 29 message to Macau Catholics, **Bishop Jose Lai Hung-seng** said the Pope had explained in simple language his deep theological reflections on the nature of the Church. The bishop noted that the Pope had urged China's Catholics to follow Church discipline and traditions in their daily life, bear witness to Christ, and evangelize.

Bishop Lai has welcomed the Chinese government's mild response to Pope Benedict XVI's June 30<sup>th</sup> letter to mainland Catholics: "The Chinese government's low-profile response is a good thing, as the papal letter is solely on Church matters." Bishop Lai, **one of the five Chinese bishops who attended the Vatican's January summit** on the China Church, added that the letter was balanced and did not side with any China Church group.

The Macau diocese has published 5,000 booklets containing **the Vatican's official Chinese version** of the letter as well as a Portuguese translation done by the diocese. According to the diocesan social communications center, the booklets are available for free in all parishes. Various study sessions on the papal letter have been held in the territory. Booklets containing **a revised Chinese translation by Hong Kong diocese** are also being circulated to help local Catholics better understand the papal letter. "*The Vatican's official Chinese translation is not smooth and some parts were inaccurately translated when compared to the original Italian text,*" he said. UCAN 8/23/07

**As we are going to press:** On Sept. 12, 2007, the Bishop's Conference of the Catholic Church of China (BCCCC) approved **Fr. Joseph Li Shan** of Beijing diocese as bishop-elect of the diocese covering the country's capital. The ordination took place on September 21<sup>st</sup>.

## Seminar on the Pope's Letter

Recently four speakers explored the potential impact of the Pope's letter on China-Vatican relations. The Chinese Catholic weekly, *Observatorio de Macau*, organized a seminar on *Prospects of China-Vatican Relations*, held July 7, at the Diocesan Youth Pastoral Centre in Macau.

**Anthony Lam Sui-ki**, senior researcher of Hong Kong diocese's *Holy Spirit Study Centre*, told participants the papal letter affirmed that a lawful civil authority deserves respect from people and cooperation from the Church. Yet, it also sent the message that the Church, as a community, will not tolerate external interference, including from "state agencies". Lam expects the papal letter will "*bring along positive effects at the diplomatic level, as it eliminates some unrealistic expectations from Beijing.*" The researcher also pointed out that the pope indicated his concern about the discrepancy between Catholic doctrinal belief and the reality faced by the Church under the Communist regime.

**Sister Beatrice Leung Kit-fun**, professor of the School of Management, Leadership and Governance of the *Macau Inter-University Institute*, noted that the papal letter is a pastoral document and Chinese leaders seem unsure about how to analyze it. The Precious Blood nun and scholar pointed out that the Chinese government indicated at least some unhappiness by blocking some mainland Catholic websites that carried the papal letter. She pointed out that there have been no significant developments in China-Vatican relations during the 20 years since the late Cardinal Jaime Sin of Manila discussed possible normalization of ties with Zhao Ziyang in 1987. Zhao was then general secretary of the Communist Party under Deng Xiaoping's leadership. "*Only technical problems remain unresolved,*" according to Sister Leung. These include how "open" and "underground" Church communities can reconcile, the freedom of mainland bishops to meet the apostolic nuncio after the nunciature moves from Taipei to Beijing, how to avoid hurting Taiwan in the process, and how the Vatican and Beijing can agree on the appointment of mainland bishops. Even so, the two sides have not been able to reach any agreement, she said.

**Father Howard Lui Ching-hay**, Jesuit superior for Macau, told the audience that some underground Catholics have difficulty accepting government-recognized bishops and reconciling with people who had oppressed them. With the papal letter, he said, he hoped the mainland Catholics could learn from the example of Christ to reconcile with their former oppressors.

**Legislator Antonio Ng Kuok-cheong**, a Catholic, thinks the papal letter should be interpreted together with Pope Benedict's encyclical *Deus Caritas Est* (God is love) in order to have a more complete understanding of China-Vatican relations. The pope's letter asks for the manifestation of love, including in the Vatican's relations with China, Ng told the seminar.

UCAN 8/24/07

## Chinese Seminary Teachers & Formators Project

We extend a warm welcome to the eight recently arrived participants in the Maryknoll-sponsored program for China church leaders.



Fr. Thomas Guo Man Dong  
Nanjing Diocese



Sr. Johanna Jiao Yan Ming  
Beijing Diocese



Sr. Maria Zhen Yue Qin  
Nanjing Diocese, Hebei



Sr. Lina Rong Li Na  
Xian Xian Diocese, Hebei



Sr. Maria Shen Shuang Ying  
Xin Xiang Diocese, Henan



Fr. Peter Chen Tian Zhi  
Qing Dao Diocese



Fr. Roger Zhang Shu Xin  
Ji Lin Diocese



Sr. Mary Li Mian Fang  
Zhao Xian Diocese

## Patriotism and Religion can go Hand in Hand

**Ed. Note:** *This interview, done in early September, could be considered a response to the Pope's Letter.*

**Liu Bainian** was the youngest among more than 200 Catholic representatives to establish the *Chinese Catholic Patriotic Association* (CCPA) in 1957. Coming from East China's Shandong Province, the birthplace of Confucius, he was just 24 then. Today, half a century later, Liu is the vice-president of the Chinese Catholic Patriotic Association and outspoken defender of the faith in China.

Talking to *China Daily*, Liu reflects upon Chinese Catholic society's past in a tone tuned with pious obedience for Christ and wisdom.

"Independent selection and ordination of bishops was the only right path for spreading the Gospel in China," Liu Bainian says. Catholicism had been used as "a tool of imperialism" before the founding of New China in 1949. When the People's Republic of China was established, most of the Chinese people welcomed the new social system, but the Vatican issued an order against socialist China.

"That order placed Catholics on the opposite side of the masses," Liu says. "Through solemn praying, the 241 Catholic representatives reached a consensus that to love one's country is an order from God. We should obey the local customs and social system if we want to spread the Gospel in any country. What's more, the new social system won the support of the masses. And it was further confirmed there was nothing wrong with patriotism."

Catholics in China, therefore, decided to cut economic and political ties with the Vatican, but they continued to follow the same religious beliefs as Catholics elsewhere in the world.

In 1958, China elected two bishops and submitted a report to the Vatican, saying: "The ordinations were for the sole benefit of Catholics in China." The Vatican, however, turned down the request,

threatening to excommunicate those who had attended the consecrations.

"The Catholic church in China was shocked to get such a reply from the Vatican," Liu says, because the bishops had been elected to restore and develop the church as fast as possible. So, in order to safeguard the interest of Catholics in China, representatives of priests and believers from 23 provinces decided to ordain the bishops on their own, a practice that is still adhered to.

"The ordination was initially a result of special historical circumstances. Why shouldn't the Vatican consider our special situation?" According to the history of the Catholic Church, a bishop can be selected by believers, appointed by an emperor and consecrated by a neighboring diocese, says Liu. "The practice of the Pope installing a bishop began just about two centuries ago."

The Catholic Church has prospered in China because of its "long-term practice of selecting and ordaining its bishops and managing the churches independently. This is the arrangement of Christ."

China has 5 million Catholics today compared with 2.7 million in 1958, according to CCPA statistics. "The development of the Catholic Church in China in the past 20 years has been greater than that of the 300 years before," Liu said.

In 1980, China had only 33 bishops for its 97 dioceses, and that created a grave situation for the church – according to Catholic tradition, a diocese without a bishop means there is no church. The same year, a national congress of Catholics in China decided to continue selecting and ordaining bishops independently.

China has ordained more than 110 bishops since 1979. Liu says only about 100 of the 1,100 priests China had in 1980 are still alive. "But more than 1,800 young priests are serving in over 6,000 church areas as their successors now. All of them

were installed in accordance with the principle (of 1958)."

Official statistics show that by late April this year, 40 of China's 97 dioceses were without bishops and more than 30 bishops were over 80 years old. "The old bishops have to rely on their assistants for diocese work because of their health condition," Liu says.

China has sent more than 200 priests overseas to gather better knowledge and get religious training, and about 100 of them have already returned home, he says. "Reality has proven that the bishops we have selected and ordained are qualified."

The main factor hindering smooth relations between Catholics in China and the Vatican is the appointment of bishops, Liu says. "Catholics in China want to select those with high theoretical achievements and with love for the country and the people, but the Vatican wants those who are opposed to the Communist Party."

Chinese priests should be pious and patriotic; otherwise "the Catholic Church in China will suffer." A Catholic Church in China that has no love for the country will by no means be a promising church, he says.

Priests and the faithful elected the bishops according to democratic election rules and after appraising their qualification. Their theoretical achievements were taken into consideration before the election process even started.

Liu lashes out at suggestions that China should wait to appoint its bishops till diplomatic relations are established with the Vatican. "Diplomatic factors should not be considered a precondition for

religious affairs," he says. "We will be sinful before Christ if we don't spread the Gospel." He reiterates that the Vatican should accept China's two terms if it wants to normalize ties. "The Vatican must sever diplomatic relations with Taiwan and stop interfering in China's internal affairs if it wants to normalize ties with Beijing."

Cautioning people against accepting the Vatican's opinions on China as the truth, he refers to an incident after the death of Pope John Paul II in 2005. After the Pope's death, the Catholic society in China and the government both sent letters of condolences to the Vatican. Also, the government expressed its wish to send representatives to the funeral if there was no delegation from Taiwan. "It could have been a turning point in bilateral relations," Liu says. But after the Chinese representatives had already booked their plane tickets, came the news that Taiwan leader Chen Shui-bian, too, would attend the funeral.

"That shows explicitly that the fundamental reason for the difficult relations between China and the Vatican is the Vatican's objection to our socialist system," Liu says.

Criticizing the Vatican's interference in China's domestic affairs, he says: "As China's selection of bishops fits into relevant rules and follows the wishes of the Catholic society, why should the Vatican object blindly to our choices simply because they belong to the patriotic association?"

"If Catholics in other countries can follow their governments, it's reasonable for the Catholics in China to cooperate with their government. As a Catholic saying goes: 'Render unto Caesar the things which are Caesar's, and unto God the things that are God's,'" he concludes.

Wu

Jiao, China Daily 09/06/2007

### **23<sup>rd</sup> National Catholic China Conference**

3-5 October 2008 - Our Lady of the Snows, Belleville, IL  
(proximate to St. Louis, MO)

### ***Continuing Cross Cultural Conversations***

*Following on the 2008 Summer Olympics in Beijing, the proposed theme will focus on youth: Christian and other religious believers, students, business people and so forth.*

## Chinese Catholic Patriotic Association Marks 50 Years

Commemorating the golden jubilee of the Chinese Catholic Patriotic Association (CCPA), about 300 Catholic representatives were received at the Great Hall of the People on July 25 by Vice Premier **Hui Liangyu**; also by **Jia Qinglin**, chairman of the *Chinese People's Political Consultative Conference* (CPPCC), **Liu Yandong**, who heads the *United Front Work Department of the Communist Party of China*, and **Ye Xiaowen**, director of the *State Administration for Religious Affairs*.

During the gathering, Hui called on Catholics to help the government build a harmonious society. He urged the CCPA to unite the faithful and contribute to the building of "socialism with Chinese Characteristics."

*Anthony Liu Bainian*, vice chairman of the CCPA, said that 37 bishops belonging to the government-approved Bishops' Conference of the Catholic Church in China attended the event, but some conference members could not attend due to old age and poor health. After government officials left the golden jubilee commemorative meeting, Liu said, several Catholic representatives reviewed the China Church's past 50 years and the CCPA's contributions. Buddhist, Muslim, Protestant and Daoist groups also offered congratulations.

A bishop who joined the jubilee gathering told UCA News that just because "we attended the celebration does not mean we have no objections to the CCPA." The bishop, who requested anonymity, acknowledged that some people demand that the CCPA be disbanded, but dioceses can still use it for the good of the Church, "so that we can strive for a greater space to spread the Gospel."

*Bishop Joseph Wei Jingyi* of the unregistered church in Qiqihar, in NE China, told UCA News that bishops in communion with the pope had to attend this meeting because "they could do little else, since this is the reality in China." He also noted that while the unregistered community refuses to join the CCPA, some government-approved clergy decided to do so, and hold key positions in it because they did not wish to see "the agency" further damage the local Church. Bishop Wei added he believes that the government unlikely will disband the CCPA, even after forming diplomatic ties with the Vatican. He predicts Beijing will keep it as a "trademark" and "slogan-carrier" of its religious policies.

UCAN 08/07

## Following Xavier's footsteps - Sancian Island

It took Xavier many years to reach Sancian (Shangchuan), while we traveled by high speed ferry – a short voyage from the mainland. We were entertained en-route by advertisements for a luxurious resort on the island, popular amongst the burgeoning Chinese middle class. China is a mind-boggling mixture of space-age taipan capitalism, millennial tradition and egalitarian insouciance.

We traveled along the curve of the coastline toward the jagged profile of the white church on the headland. We are part of this whole long list of people to come to this spot. In this vicinity, on 3<sup>rd</sup> December 1552, Francis died. Initially they built a little shrine and at the end of the 19<sup>th</sup> century they built this church. I have a translated letter of the first group of French missionaries who came in 1693. These first French Jesuits were known as the mathematicians of King Louis XIV. A second group of Jesuits landed here some time later. Four French Jesuits, one of whom went on to map the Great Wall, spent their first night in China here. They reported that they spent the best night of their lives pondering 'the intimate things of our hearts'. They recorded, 'We are beginning our mission on the very spot that Francis Xavier, who wished to go to China with all his heart, was not able to go there, and we are entering without any troubles whatsoever.'

I have photographs of French nuns from the 1920s, sitting in their black habits on rocks on this beach. I have photographs of American Bishop James Walsh, a Maryknoll, sitting here. Walsh said that he wanted to go where the greatest missionary of them all went and was ordained in this church in the 1920s. He then worked here for many years. He was arrested in Shanghai in 1958 and wasn't released until the 1970s.

We climbed down to the old stone jetty and walked on the beach. The water is warm, the land steaming green. Xavier was so far from home when his life ended. We reflect on the fruits of Xavier's labor, the legacy he never knew about, and the journey of our own lives.

We had come to the place where, in one sense, Francis Xavier's footsteps ended, but of course as we proceeded on to Beijing, we found that his coming had been like the first stone of an avalanche.

Jesuit Australia Province News



# Social Issues

## Anti-Rich Sentiment Growing

Two-thirds of Chinese people believe the nation's rich are "immoral and not worthy of respect" according to an online poll of 3,990 people conducted by China Youth Daily and Sina.com recently. "A scarcity of positive images of rich people in society mirrors the many perceived drawbacks of the character and values of wealthy people," it said.

Another poll by the same group last month found that 57% of 8,000 respondents considered "extravagant" the best adjective for rich people, followed by "greedy" and "corrupt." However, 93% of the respondents wished that they could also be rich.

About 1.5 million of China's 1.3 billion people can be considered rich if an annual income of \$50,000 is used as the benchmark, and the number of rich people is increasing by about 15% per year.

Income disparity has grown rapidly during China's economic reforms over the past 20 years with China's richest 10% owning more than 40% of all private assets, compared with less than 2% of assets for the poorest 10% of the population. China's President Hu Jintao has made narrowing income gaps a priority in building his "harmonious society."

China Infodoc 09/07

## Jinde Charities

Jinde Charities, formerly known as Beifang Jinde Catholic Social Service Center, is the first non-profit organization (NPO) of the Chinese Catholic Church for social services.



Jinde Charities' mission is to promote Christ's spirit of universal love by offering assistance to the needy and the disadvantaged in society. Jinde Charities helps with many projects, such as construction of wells and irrigation, building schools, educating physically and mentally handicapped children, clinics which offer many training courses on HIV/AIDS, and providing homecare to the elderly.

Jinde provides service to needy individuals and communities regardless of race, religion, gender, or geographic area, so as to build a caring and harmonious human society.

For more information see [www.jinde.org/english](http://www.jinde.org/english)



A delegation from **Hebei Province Chinese Catholic Church and Chinese Overseas Friendship Association** visited the US Church for 10 days in August 2007. On the 25-26<sup>th</sup>, co-hosted by the USCCB and Maryknoll, they also took the opportunity to do some sightseeing in New York City. At a luncheon in their honor, among friends gathered were Auxiliary Bishop Joseph Sullivan of Brooklyn and Fr. Drew Christiansen, S.J. Editor of America Magazine, seen here with Bishop Peter Feng Xin-Mao of Heng Shui Diocese, one of 3 bishops in the group.

## Missionary Cooperative Appeal

The US Catholic China Bureau has been participating in the annual Missionary Cooperative Appeals since 1999. The MCP presents us with our most effective means to share the Good News of the Church in China with the US Catholic Church. It also enables us to appeal to American Catholics for their prayers and financial support for their sisters and brothers in the Faith in China. This year, representatives of the Bureau spoke at nineteen parishes in seven different dioceses.

<u>Date</u>	<u>Parish</u>	<u>Speaker</u>
<b>Feb</b> 17-18	St. Louis – St. Bernadette	Rev. Ronald Chochol
<b>April</b> 21-22	Scranton - Wilkes Barre, PA	Sr. Janet Carroll, MM
<b>June</b> 9-10	Philadelphia – Nativity Philadelphia – Sacred Heart	Mrs. Patricia Hayes Sr. Kathleen Waugh, RSM
16-17 23-24	Los Angeles - St. Matthias Albany – Lake George/SH St. Louis – St. Clement of Rome Los Angeles - St. Rose of Lima	Rev. John Waurmy, SSC Rev. Michel Marcil, SJ Rev. Ronald Chochol Rev. Peter Neely, SJ
<b>July</b> 7-8	Scranton – St. John the Evangelist Scranton – Corpus Christi	Sr. Marjorie Bush, MM Sr. Janet Carroll, MM
14-15 21-22	Albany – Worcester/Summit Philadelphia – OL Consolation	Rev. Michel Marcil, SJ Rev. Michel Marcil, SJ
<b>August</b> 11-12 18-19	Scranton – St. Dominic Albany – St. Cecilia Brooklyn – OL Monserrate/All Saints	Alice Wengzynek, MM Sr. Eleanor Dooley, SSJ Rev. Mark deStephano, SJ
25-26	Brooklyn – St. Rocco	Greg McLaughlin
<b>September</b> 15-16	Brooklyn – Immaculate Conception	Rev. Michel Marcil, SJ Sr. Betty Ann Maheu, MM Sr. Janet Carroll, MM
22-23	Raleigh-St. Anthony of Padua	Rev. Bill McConville, OFM

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### Seton Hall University Visits China

President Msgr. Robert Sheeran, and Ambassador John Menzies, dean of the John C. Whitehead School of Diplomacy and International Relations led a group of students and staff on a nine-day trip to China.

While there, Msgr. Sheeran signed an agreement that renews an existing alliance between Seton Hall and the China Foreign Affairs University and lays the groundwork for future student and faculty exchanges.

### U.S. Catholic China Bureau

## 12<sup>th</sup> RELIGIOUS STUDY TOUR TO CHINA

**April 18 – May 5, 2008**

*Our focus will be on the Chinese people, local catholic communities, and places of cultural and religious significance associated with the history of Christianity in China. Renowned tourist attractions and other highlights included.*

### Proposed Itinerary for 16 Days in China:

7 Cities including  
Beijing - Xi'an – Shanghai  
Others to be announced

### Tour Package Includes:

- \*City of Origin/International Air Travel Round-trip
- \*Ground & Baggage Handling/Transfers
- \*Domestic Air/Coach/Train Travel between cities
- \*First-Class Hotel Accommodations with daily American breakfast
- \*Chinese Lunch/Dinner and Special Evening Programs
- \*Admission Fees
- \*English-speaking Guides/Translators

[not included: passport/visa fees, gratuities, personal items, and food/beverages other than noted]

Estimated cost: \$3,500–\$4,000  
All Inclusive\* -  
Based on Double Occupancy

*\$300 Deposit  
to hold reservation due  
by 18 January 2008  
[includes non-refundable \$30 processing fee]*